

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,

Received up to 23rd November, 1882.

POLITICAL.

The *Akhbar-i-Hind* (Lucknow) of the 15th November says that it will be remembered that Rumour about the cession of Herat to Russia. when the Amir Abdul Rahman Khan was placed on the throne of Kabul, it declared that, as he had long lived in Russia, he could not be trusted. The news that has lately come from Kabul is, of course, to be received with hesitation. It may be altogether unfounded. However, considering the Afghan character, we should not be at all surprised if the Amir should make advances of friendship to Russia. We bestowed so many favours on his predecessors to win their friendship, but in vain. To say nothing of his assenting to the location of a Russian Ambassador at Kabul, it is just possible that he might have promised to cede Herat to Russia. What object he could have in surrendering that province to her is another question. He is sure to enter into an alliance with the Russians sooner or later. It was very unwise on the part of the Government to bestow the sovereignty of Kabul on a Russian protégé, such as the present Amir.

Circulation,
100 copies.

GENERAL ADMINISTRATION.

Circulation,
550 copies.

The *Astáb-i-Panjáb* (Lahore) of the 20th November says that all steam machinery in jails has machinery in jails. The disposal of steam machinery in jails. to be sold in accordance with the recent Resolution of the Supreme Government about the regulation of jail industries. Now it is rumoured that the machinery will not be sold, as the would-be purchasers would find it difficult to remove it from the jails to their own homes. But the Government will only farm the use of the machinery to private persons. They will be also allowed to utilize convict labour on payment of wages. This change of policy will defeat the object which the Resolution in question had in view, and will in no way tend to encourage private industries. In case of the adoption of the proposed system, only the contractors, who will rent the machinery, and whose number will be necessarily very small, will be benefited; convicts will still continue to be employed in working the machinery, and private persons will not have an opportunity of learning how to work it.

The same paper states that it is believed that the Government of India desires to amend the Arms Act and to allow all respectable

The Arms Act. gentlemen to bear arms. Such a measure is highly desirable and recommends itself on several grounds. Since natives have been disarmed, all of them, specially the urban population, have become very weak and timid. If they were again allowed to carry arms, they would readily take to manly sports, such as shooting, &c., and thus improve both in body and courage. Moreover, if they learnt the use of arms, they would be able to render aid to Government in an emergency.

Circulation,
300 copies.

A correspondent of the *Panjábí Akbār* (Lahore) of the 11th November briefly refers to the Lord Ripon's administration. various measures which Lord Ripon has adopted for the benefit of natives since his assumption of the reins of government to the present time. The editor remarks that, looking at the benefits which Lord Ripon has

already bestowed on natives and which he may bestow in future, it is no exaggeration to declare that no other Viceroy ever did so much to promote their welfare, nor is any future Viceroy likely to do. It appears from some papers that His Excellency contemplates the repeal of the Arms Act. The repeal of this Act would throw all his other measures into the shade. He is also said to be in favour of the restoration of Berar to the Nizam. The restoration of the province would redound greatly to his glory. The public associations in India should send memorials to Her Majesty praying for the extension of his term of office. Even if their prayer were not granted, the memorials would serve one important object—they would show Her Majesty what qualities the Viceroy and Governor-General of India must possess in order that he might be popular with natives. (The *Koh-i-Nér* of the 18th November also refers to the chief events of Lord Ripon's administration, and observes that his government has proved to India what Christ was to sick and dead persons).

The article headed "Come and let us drive the English out from India, No. III.," is continued in the *Delhi Punch* (Lahore) of the 15th November (*vide* the Selections from vernacular newspapers for the week ending the 16th November, 1882, page 760). Shádán, in continuation of his speech, proceeds to say that the agitation in favour of the larger employment of natives in the public service is mischievous. It is calculated to paralyze all private enterprise in them, to prevent them from endeavouring to strike out independent careers for themselves and to induce them to look to Government for their support. The tone of the Mirza's speech was very objectionable. Like some native editors he labours under the wrong impression that the freedom of speech consists in abusing Government. But he must remember that abuse is not argument. If we have any grievances, we should bring them to the notice of Government in moderate language. The use of abusive and disrespectful language, far from producing any good, can

Circulation,
210 copies.

only have the effect of alienating the affections of rulers from us, and of inducing them to doubt our loyalty. When an injustice or wrong is done to any man, it is but natural that his passions should be excited. But only those, who are able to control their passions on such occasions, are men properly so called. If we so readily lose our temper and allow our passions to get the better of our reason, we should be only justifying the application by Europeans of the term semi-barbarians to us.

Circulation,
210 copies.

The same paper contains a picture in which the police is represented as a big man with a large belly. The man wears a crown which bears this inscription: "To oppress poor and innocent persons and to dishonour respectable persons" and his belly is filled with his unrighteous hoards of money. He is on the point of striking a lamb, which is intended to represent the editors of vernacular papers, with his sword. The *Punch* boldly rides up to him and asks him whom he means to kill.

Circulation,
250 copies.

The *Sâhas* (Allahabad) of the 22nd November briefly notices the Educational Report for the North-Western Provinces and Oudh for 1881-82. In commenting on the middle class examination, the editor expresses his concurrence with Mr. Griffith in thinking that honorariums should be paid to the examiners. But the same men should not be appointed examiners every year. The practice of the Calcutta University may be followed with advantage in this matter.

Circulation,
524 copies.

The *Oudh Punch* (Lucknow) of the 14th November contains a picture in which Lord Lytton is represented as sitting in a chair and having four glasses, called the Fuller Resolution, the amalgamation of Oudh with the North-Western Provinces, the Imperial Delhi darbâr, and the Kâbul war, on a table before him. Lord Ripon holds a human heart in his hand, and is

busy applying several ointments, entitled the repeal of the Press Act, the local self government scheme, the new Resolution about the regulation of jail industries, the new Resolution about the suspension and remission of land revenue, &c., to the heart. Lord Ripon, addressing Lord Lytton, repeats a vernacular verse, which means: — "Glass-maker, you will be able to judge of my skill if I succeed in healing a wounded heart."

The same paper, in regard to the restoration of the estate of Nasim Khan, remarks that the scorpion of the generosity of Sir George Couper, the Changez Khan of Oudh, at the time of his retirement from the public service, stung Nasim Khan by the confiscation of his estate. But it is to be regretted that Sir Alfred Lyall, a hard-hearted charmer, has removed the poison from the body of Nasim Khan by the spell of his justice in such a way that probably the poison has gone back to the brain of the scorpion.

The *Reformer* (Lahore) of the 20th November argues that the British Government has conferred many benefits on natives, such as the security of lives and property, religious liberty, increased facilities of communication, &c., but that it is a matter of regret that British rule has made the country very poor. True the British Government does not take money from rich persons by force, as the native rulers did, but the system of British administration is more disastrous in its effects than the open extortion practised by native kings. The ravages of native kings may be compared to occasional outbreaks of cholera, but under British rule the country is being gradually and imperceptibly drained of its wealth as the human body declines under consumption. The revenues of India amount to fifty or fifty-five *crores* of rupees. Hardly one-tenth of this immense sum goes to natives, and the whole of the remainder finds its way into the pockets of Europeans in one shape or

Circulation,
750 copies.

another. A great deal of money is also carried away to England every year by British merchants.

Circulation,
250 copies.

The *Benares Gazette* of the 20th November, referring to Bill No. III. of 1882, observes that such a law is extremely necessary for the improvement of the condition of cultivators. The *Gazette* highly approves of the proposed establishment of agricultural banks, and says that, though the scheme is to be introduced only in the Bombay Presidency at first, it is to be hoped that it will be soon extended to other provinces.

The *Nyāya Sudhā* (Hārda) of the 22nd November, after briefly noticing the chief provisions of the Central Provinces Local Self-government Bill, proceeds to remark :

“ These are some of the most important provisions of the Bill. The Bill with the Select Committee's report has now been published with a view, in the words of His Excellency Lord Ripon, ‘ to elicit, before it becomes law, the criticisms of the public of the Central Provinces.’ And it is now the duty of the Central Provinces public to offer their thoughtful and unreserved criticism. We have on a previous occasion expressed our opinion to the effect that the Government of India's Resolution of the 18th May on the subject of local boards may be cautiously and gradually extended to our Provinces until the natives of the land are so far educated as to understand their duties and responsibilities to avoid failures and consequent disappointments, as the people of these Provinces were comparatively backward in moral and political education, and were therefore apathetic and took less interest in matters of public concern. We yet adhere to the same opinion. The institution of local self-government is a young plant and requires a fostering care from the local representatives of Government to develop its growth here.

"We take no exception to the appointment of competent and respectable Mukdams to serve on the local boards and district councils to represent village interests, as the villagers are too ignorant to understand the principle of election. But we consider the mercantile classes and professions are so far advanced as to be able to choose their own representatives. With regard to official element to work on these bodies (section 5, clause U.), we observe that if these bodies are intended to have the free exercise of independence in carrying on their work, they should not be hampered by any official element. We believe there will be no difficulty in finding persons capable of executing the simple duties of the boards and councils without official assistance, as residents within municipal areas can serve on the council. At any rate they should be kept clear of such officials as possess civil, criminal, revenue or even police powers. We think that declared bankrupts and persons convicted of heinous, though bailable, offences should be disqualified from serving on the boards or councils. Among bailable offences we include such offences as being member of an unlawful assembly (section 143, I.P.C.), rioting (150), giving or fabricating false evidence (193), attempt to commit culpable homicide (308), cheating (417), mischief (426), and forgery (465). No one will seriously assert that the offences above quoted do not 'involve moral turpitude.' We therefore suggest that section 7 of the Bill be so amended as to make heinous offences a disqualification.

"Our remarks on section 5, clause C., equally apply to section 23. The independence of the local boards and district councils can hardly be maintained if they are not left free from direct official meddling.

"We think section 29 should be altogether omitted from the Bill. Emergencies alluded to in that section very rarely occur, if they occur at all, and no legislative provision is necessary. Such a provision in law presupposes distrust in the local bodies which, if they be worth their name, cannot be unmindful of the contemplated contingencies.

" Other provisions of the Bill are, in our humble opinion, wholesome. The people of the Central Provinces cannot but feel grateful to the Government of India and the Local Government for inaugurating a scheme which is calculated to develope 'a spirit of self-reliance and of a power of self-government among them.' "

The same paper, in commenting on the Resolution of the Government of India about the giving of greater publicity to legislative measures, says that the Central Provinces are very backward. No official Gazette is published in the province in the vernacular. There is no well-organised public association to which the Government could refer Bills for opinion. The Press is yet in its infancy. The majority of the people in 13 out of the 18 districts speak and write Hindi, but still not a single Hindi paper is published in the whole province. The case is somewhat different with the districts in which Marathi is the prevailing language. The *Sudhā* then proceeds to remark :—

" In addition to the measures contemplated by the Government of India in para. 4 of Mr. Fitzpatrick's letter for adoption in giving greater publicity to legislative measures, we suggest that the printed Bills, statements and speeches be supplied to a body of members of the bar in every district, and to a committee of influential people of large towns in each district, to be nominated by the district officer, which should be asked to submit its opinion on the measures after studying and discussing the subject. There are four spoken languages in the Central Provinces—namely, Hindi, Marathi, Urdu and Uria. Any translations made at Calcutta or Bombay by the Government agency will not, we venture to say, suit the requirements of uneducated people. Translations which are made by the Government translators of legislative enactments are couched in sentences which are full of Persian, Arabic, or Sanskrit words and technical phrases. We therefore consider that such translations should be made by some competent

local individual well acquainted with the language of the local public. These translations need not be literal. They would serve the purpose if they be free. All that is necessary is the correct expression of ideas on the subject.

“We shall always do our best to give publicity to the legislative measures in conformity with the wishes of the Government of India.”

The *Nayar-i-Ázam* (Moradabad) of the 13th November publishes an account of the case in which the editor of this paper, who was prosecuted by Munshi Shri Rám, private secretary to the Mahárájá of Alwar, for defamation, and sentenced to pay a fine of Rs. 300 and to undergo simple imprisonment for eight months in August last, by the Judicial Assistant Commissioner of Delhi. At the end of October the Commissioner modified the sentence on appeal. He reduced the term of imprisonment from eight months to three months, but increased the fine by Rs. 200. The Panjáb Government had called for the records of the case from the Judicial Assistant Commissioner's office, but, unfortunately, as soon as the file reached the Secretariat, the Commissioner sent for it in order that he might be able to decide the appeal, and thus the Panjáb Government was obliged to return it without examining it.

Circulation,
162 copies.

The *Panjábí Akhbár* of the 8th November also refers to the modification of the sentence by the Commissioner, and remarks that a great injustice has been done to the editor of the *Naiyar-i-Ázam*. The British officers, however, are not to blame, because they could not but decide the case in accordance with the evidence that was laid before them. In such cases the whole blame generally rests with the men, who are invited to give evidence, but who, through fear of the native chief concerned, do not speak the truth. Even those men, who have themselves been oppressed by native chiefs, have

The same.

Circulation,
300 copies.

not the courage to openly say a word against the latter. By-the-bye, it will be remembered that when the *Oudh Akhbar* complained of the prevalence of maladministration in Alwar in the time of the late Mahārājā, the Government made enquiries and was convinced of the truth of the complaints, and the result was that he was obliged to abdicate the throne.

Circulation,
209 copies.

The *Lawrence Gazette* (Meerut) of the 15th November publishes an article, communicated by one Murād Ali of Ajmere, on the case. He was a witness for the defence. He says that no native of Alwar could be so foolish as to go to the Court of the Judicial Assistant Commissioner at Delhi and to give evidence against Munshi Shri Rām, because, if he did so, the Mahārājā would have him killed by dogs. If the Government of India removed Munshi Shri Rām from Alwar for some time and made local enquiries about his administration through a Commission during his absence, it would find that all classes of the people are dissatisfied with him.

LOCAL AND MISCELLANEOUS.

Circulation,
550 copies.

The Jalandhar correspondent of the *Aftāb-i-Panjāb* (Lahore) of the 17th November complains that if any would-be railway passengers go to the railway station at Jalandhar some time before the arrival of the train by which they are to travel, the railway police do not allow them to sit within the station premises, but compel them to go and put up at a private *sarāi*. There is reason to think that the railway police are in league with the *sarai* contractor. The railway authorities should see to this.

Circulation,
300 copies.

The *Nasīm-i-Agra* of the 15th November, in its local news column, complains of alleged delay in the delivery of letters in the city. The Superintendent of Post-offices has lately dismissed an old delivery-peon and appointed an

ignorant Káyasth to his place. This has made matters still worse.

The same paper states that there was no beating of drums by Muhammadans at Agra on the first day of the Muharram in honour of that festival, as a Hindú fair, called the Gopchárni, was to be held on the eighth day of the Muharram. The Magistrate has stopped the Hindú fair in accordance with the wishes of the Musalmáns, and they have consequently begun to celebrate the Muharram. Is this just? Are not Hindús Her Majesty's subjects as much as the Musalmáns?

The *Sáhas* (Allahabad) of the 22nd November, in its local news column, refers to a religious affray that took place at Allahabad on Monday, the 20th idem, during the Muharram. On that day one Bábu Áshutosh Mukhopádhya, a Bengali gentleman, had to carry an idol of the goddess Durga in procession with music from his house to Baruaghát and to throw it there into the holy waters of the Jumna. As during the Muharram the Muharram processions pass through the streets almost every day in the afternoon, Babu Áshutosh took the idol to the river at 11 A. M. in accordance with the orders of the Magistrate. On the arrival of the procession at the bank of the river, some Musalmáns, who live in Dariábád, which is situated near the bank, began to throw clods of earth on the idol. The police protested against their misconduct, but they were inexorable and continued to pelt the idol. A quarrel ensued between the companions of Bábu Áshutosh and the Musalmáns, and one man was killed and three or four wounded. As soon as the Magistrate heard of this affray, he and the District Superintendent of Police, accompanied with some armed police constables, appeared on the scene of action, restored order, and escorted the procession to the house of Bábu Áshutosh on its return. The Musalmáns of Kydganj then refused to parade their Muharram

Circulation,
250 copies.

processions. The Magistrate went to them, induced them to celebrate the Muharram as usual, and himself accompanied the processions to some distance. Here the matter has ended for the present. The question is who is responsible for this unfortunate incident. Obviously Bábu Áshutosh is free from all blame. Although there are no standing Government orders prohibiting Hindús from having any processions during the Muharram, he deemed it proper to obtain special permission from the Magistrate for his Durga procession by way of precaution. Nor can any blame be laid at the door of the police. The disturbance might have assumed larger proportions but for the prompt and energetic exertions of the police. The Musalmáns appear to have committed the assault at the spur of the moment. They were comparatively few in number, and had brought no sticks with them from home. The fact of the matter is that Musalmáns are generally ignorant and fanatic, and believe that the *Qurán* inculcates on them the destruction of idols. But do they not know that the British Government, which has granted full religious liberty to all classes of the people, can by no means allow them to interfere with the religious matters of others? When they are able to beat large drums and to perform their religious ceremonies with freedom in the midst of peoples professing different religions, they ought not to interfere with the latter in any way. It is to be regretted that although English education has made some progress among Musalmáns, and they have been under the influence of British civilization for so long a time, they have not yet abandoned their evil habits.

A correspondent of the same paper states that there is a Government order to the effect that no house in a *sarai*, intended for the use of passengers, should be occupied by any man for a long time. In the more frequented *sardís* no man is allowed to live more than three days without the special permission of Government. But the *sardi* at Bareilly seems to be an exception to the rule. There are only four houses in the four corners

of the *sardī*, in which women who are accustomed to *veli* behind the screen can live with any convenience. But one of these houses has been made a post-office and the other three have been permanently occupied by some native clerks in the service of the Oudh and Rohilkhand Railway Company. True there are other rooms in the *sardī*, but they are not suited to *pardanashin* women. The native clerks, employed in the public offices, who accompany the Local Government to the hills every year and take their families with them, break their journey at Bareilly for some hours, but are exposed to great inconvenience from want of good accommodation at the *sardī* there.

The *Mih-i-Nimroz* (Bijnor) of the 15th November refers to the Agricultural Show, which is to be held at Bijnour next month under the auspices of the local Agricultural Society, gives the list of prizes to be awarded, and remarks that such exhibitions are very useful to the country.

Circulation,
100 copies.

A correspondent of the *Delhi Punch* (Lahore) of the 15th November, writing from Bāghānpurāh, Lahore, complains of delay in the delivery of letters there. Sometimes letters are not delivered till three weeks after their departure from Lahore.

Circulation,
210 copies.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
1	<i>Astab-i-Hind</i>	Jalandhar, ...	Urdú	Weekly	Barkat Ali	Nov. 18th	Nov. 19th	132 copies.
2	<i>Astab-i-Panjáb</i>	Lahore	Ditto	Bi-weekly	Diván Butá Singh,	17th & 20th	20th & 23rd	550 "
3	<i>Ágra Akhbár</i>	Agra	Ditto	Weekly	Maulla Bakhsh	14th	21st	196
4	<i>Áina-i-Sitandari</i>	Morádábád	Ditto	Ditto	Ahmad Bakhsh	17th	23rd	70 "
5	<i>Áinu-i-Akhbár</i>	Ditto	Ditto	Ditto	Diláwar Ali	16th	20th	100 "
6	<i>Akhbár-i-Álam</i>	Meerut	Ditto	Ditto	Mugarrab Husain	14th	17th	100 "
7	<i>Akhbár-i-Ám</i>	Lahore	Ditto	Bi-weekly	Mukand Rám	15th & 18th	18th & 23rd	1,800 "
8	<i>Akhbár-i-Hind</i>	Lucknow,	Ditto	Weekly	Awadh Bihári Lal	15th	18th	100 "
9	<i>Akhbár-i-Tamanná</i>	Ditto.	Ditto	Ditto	Puran Chand	16th	17th	125 "
10	<i>Akmalu-l-Akhbár</i>	Delhi	Ditto	Ditto	Fakhru-d-din	7th & 15th	19th	84 "
11	<i>Aligarh Institute Gazette.</i>	Aligarh	Urdú-Eng-lish.	Bi-weekly	Guláb Rai	18th & 21st	20th & 23rd	299 copies (in-cluding 68 co-pies taken by Govt.)
12	<i>Almorá Akhbár</i>	Almorá	Hindi	Weekly	Sadé Nand	13th	17th	80 "
13	<i>Anjuman-i-Badáun</i>	Badáun	Urdu	Monthly	Amjed Husain	"	19th	...
14	<i>Anjuman-i-Hind</i>	Lucknow,	Ditto	Weekly	Chandan Lal	11th	18th	135 "
15	<i>Anjuman-i-Panjáb</i>	Lahore	Urdú and English.	Ditto	Muhammed Husain,	15th	"	425 copies (in-cluding 200 copies taken by Govt.)

16	<i>Anwar-ul-Akhbar</i>	... Lucknow, Urdu	Weekly	Tegh Bahádur	16th	...	18th	...	200	"
17	<i>Árya Darpan</i>	... Sháhjahán-pur.	Bi-monthly, Urdu	Bakhtáwar Singh...	15th	...	20th	...	402	"
18	<i>Atiq-i-Hind</i>	... Lucknow, Urdu	Weekly	Muhammad Ali Khán.	16th	...	18th	...	150	"
18a	<i>Benares Gazette</i>	... Benares	Ditto	Ashraf Ali	20th	...	23rd	...	250	"
19	<i>Bhadrat Bandha</i>	... Aligarh	Ditto	Totá Rám	17th	...	19th	...	125	"
20	<i>Bhadrati Vids</i>	... Agra	Tri-monthly, Hindi	Bhagwán Dás	15th	...	19th	...	125	"
21	<i>Dabdaba-i-Qaisar</i>	... Bareilly	Weekly	Thakur Prasád	18th	...	23rd	...	225	"
22	<i>Dahdaha-i-Sikandari</i>	... Rampur	Ditto	Muhammad Husein,	20th	...	22nd	...	390	"
23	<i>Delhi Punch</i>	... Lahore	Ditto	Faslu-l-din	15th	...	20th	...	210	"
24	<i>Groove Gazette</i>	... B ul and-shahr.	Ditto	Gangá Saháí	17th	...	21st	...	40	"
24	<i>Gurmukhi Akhbar</i>	... Lahore	Ditto	Gurmukh Singh	18th	...	23rd	...	40	"
25	<i>Hartak Chandrika</i>	... Udaipur	Bi-monthly, Hindi	Dámodar Shástrí	For the 1st fortnight of Kartic.	...	21st	...	100	"
26	<i>Islám</i>	... Meerut	Weekly	Alímu-l-Din	17th	...	18th	...	250	"
27	<i>Jaipur Gazette</i>	... Jaipur	Bi-weekly, Hindi-Urdu	Mahabir Prasád	15th & 18th	...	18th & 21st respectively.	...	180	"
28	<i>Jalwa-i-Tár</i>	... Meerut	Weekly	Ganeshi Lal	16th	...	18th	...	90	"
29	<i>Jám-i-Jamshed</i>	... Moradabad	Ditto	Jamshed Ali	12th & 19th	...	17th & 22nd respectively.	...	150	"
30	<i>Kárdámah</i>	... Lucknow,	Ditto	Muhammad Yáqúb,	20th	...	22nd	...	250	"
31	<i>Káshí Patrika</i>	... Benares	Ditto	Lakshmi Shankar, M.A.	17th	...	20th	...	645 copies (including 568 copies taken by Govt.)	"
32	<i>Kaukab-i-Hind</i>	... Lucknow,	Bi-monthly, Urdu	Rev. J. H. Mess- more.	16th	...	17th	...	341	"
33	<i>Kavi Vachan Sudha</i>	... Benares	Weekly	Chintamani Rao	18th	...	19th	...	311	"
34	<i>Khair Khwah-i-Alam</i>	... Delhi	Ditto	Mír Hasan	16th	...	20th	...	110	"
35	<i>Khair Khwah-i-Hind</i>	... Ditto	Bi-monthly, Urdu	Mahá Naráin	16th	...	19th	...	150	"
36	<i>Khair Khwah-i-Oudh</i>	... Lucknow,	Ditto	Khairati Lal	15th	...	17th	...	20	"

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
37	<i>Khair Khwāh-i-Panjāb.</i>	Gujranwāla.	Urdu	Weekly	Brij Lal	Nov. 16th	Nov. 20th	600 copies.
38	<i>Koh-i-Nār</i>	Lahore	Ditto	Bi-weekly	Jawād Ali	15th & 18th	17th & 20th respectively.	446 copies (including 60 copies taken by Govt.)
39	<i>Lama-i-Nār</i>	Jaunpur	Ditto	Weekly	Hafiz Abdu-llah	12th	21st	50 copies.
40	<i>Lawrence Gazette</i>	Meerut	Ditto	Ditto	Abdul Samad Khān,	15th	18th	209
41	<i>Madrās Gazette</i>	Jodhpur	Hindi-Urdu,	Ditto	Gobardhan Dās	13th	17th	100
42	<i>Mashr-i-Qaisar</i>	Lucknow,	Urdu	Ditto	Ghulam Muhammad	21st	22nd	175
43	<i>Matla-i-Nār</i>	Cawnpore,	Ditto	Ditto	Nabi Bakhsh	16th	21st	37
44	<i>Mihri-i-Darkhshān</i>	Delhi	Ditto	Ditto	Nusrat Ali	15th	22nd	180
45	<i>Mihri-i-Nimroz</i>	Bijnor	Ditto	Ditto	Muhibu-llah	15th	19th	100
46	<i>Mittra Vilds</i>	Lahore	Hindi	Ditto	Mukund Rām	20th	23rd	250
47	<i>Meir Gazette</i>	Meerut	Urdu	Ditto	Khushwaqt Kai	15th	18th	125
48	<i>Municipal Guide</i>	Agra	Hindi-Urdu,	Monthly	Ali Jan	15th	18th	125
49	<i>Muraqqa-i-Tahzib</i>	Lucknow	Urdu	Bi-monthly,	Bihari Lal	For the month of Oct.	19th	...
50	<i>Nafsu-i-Akbar</i>	Fatehgarh,	Ditto	Ditto	Chunni Lal	18th & 20th	18th & 22nd respectively.	162
51	<i>Naiyar-i-Asim</i>	Moradabad	Ditto	Weekly	Amjad Ali	16th	17th	150
52	<i>Najnu-i-Akbar</i>	Eśwah	Ditto	Ditto	Rāhu-llah Khān	12th	23rd	130
53	<i>Najnu-i-Hind</i>	Moradabad	Ditto	Ditto	Pratāp Krishna	...	...	...

54	Nasim-i-Agra	... Agra	...	Ditto	...	Ditto	...	Jamna Dás	...	15th	...	17th	...	300	...
55	Nasim-i-Hind	... Fatehpur,	...	Ditto	...	Ditto	...	Kunj Bihari Lal	...	21st	...	23rd	...	99	...
56	Nur Afshan	... Ludhiana,	...	Ditto	...	Ditto	...	Rev. E. M. Wherry	...	16th	...	18th	...	593	...
57	Nur-i-Budaun	... Budaun	...	Ditto	...	Ditto	...	Amjid Husain	...	"	...	19th	...	...	...
58	Naru-i-Anwar	... Cawnpore,	...	Ditto	...	Ditto	...	Muhammad Yaqub,	...	18th	...	"	...	355	...
59	Nusratu-l-Akhdar	... Delhi	...	Ditto	...	Ditto	...	Nusrat Ali	...	16th	...	22nd	...	180	...
60	Nyaya Sudha	... Hardá	...	Marathi-Eng-lish.	...	Marathi-Eng-lish.	...	...	...	22nd	...	23rd	...	...	...
61	Oudh Akhdar	... Lucknow,	...	Urdu	...	Urdu	...	Sheo Prasád	...	17th to 23rd	...	17th to 23rd	...	620 copies (in-cluding 90 copies taken by Govt.)	...
62	Oudh Punch	... Ditto	...	Ditto	...	Ditto	...	Sajjad Husain	...	14th	...	17th	...	524	...
63	Panjabi Akhdar	... Lahore	...	Ditto	...	Ditto	...	Muhammad Azim	...	8th & 11th	...	"	...	300	...
64	Panola Akhdar	... Patiala	...	Ditto	...	Ditto	...	Rikhi Kesh	...	20th	...	23rd	...	300	...
65	Prady Samachar	... Allahabad,	...	Hindi	...	Hindi	...	Dewaki Nandan	...	"	...	21st	...	350	...
66	Prince of Wales' Gazette.	... Meerut	...	Urdu.	...	Urdu.	...	Ganeshi Lal	...	"	...	23rd	...	70	...
67	Rafiq-i-Hind	... Shikot	...	Ditto	...	Ditto	...	Diwan Chand	...	"	...	"	...	700	...
68	Rahbar-i-Hind	... Lahore	...	Ditto	...	Ditto	...	Nadir Ali Shah	...	16th & 20th	...	17th & 21st	...	430	...
69	Rajn Prekash	... Ratlam	...	Hindi and Urdu.	...	Hindi and Urdu.	...	Muhammad Abdu-l-Haqq.	...	9th	...	20th	...	400	...
70	Reformer	... Lahore	...	Urdu	...	Urdu	...	Nathu Ram	...	20th	...	23rd	...	750	...
71	Riyazu-l-Akhdar	... Gorakhpur	...	Ditto	...	Ditto	...	Nizam Ahmad	...	19th	...	21st	...	250	...
72	Sabha Kapurthala	... Kapurthala	...	Ditto	...	Ditto	...	Sharfu-l-din	...	18th	...	20th	...	112	...
73	Safdu-l-Akhdar	... B h a w a l-pur.	...	Ditto	...	Ditto	...	Abdu-l-Quds	...	16th	...	19th	...	400	...
74	Safir-i-Hind	... Delhi	...	Ditto	...	Ditto	...	Bulagi Dás	...	"	...	18th	...	250	...
75	Sahas	... Allahabad,	...	Bengali	...	Bengali	...	Rajni Kant Basu	...	22nd	...	23rd	...	250	...
76	Sejan Kirti Sudha.	... Udaipur	...	Hindi	...	Hindi	...	Banshi Dhar	...	18th	...	18th	...	200	...

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
77	Shoh-i-Oudh	... Lucknow,	Urdu	Weekly	Tasawar Husain	1882. Nov. 16th	1882. Nov. 19th	100 copies.
78	Shula-i-Tar	.. Cawnpore,	Ditto	Ditto	Muhammad Ibrāhim.	" 21st	" 22nd	175 "
79	Tātiya-i-Hind	... Meerut	Ditto	Ditto	Wilāyat Ali	" 14th	" 23rd	200 "
80	Victoria Paper	... Sialkot	Ditto	Daily	Gyān Chand	" 10th to 18th	" 23rd	1,100 "
81	Waqiya-i-Ālam	... Ghāzipur,	Ditto	Weekly	Sirāju-l-din Ahmad,	" 13th & 20th	" 17th & 23rd respectively.	250 "

ALLAHABAD,

The 27th November, 1882.

PRIYÁ DÁS, M.A.,

Govt. Reporter on the Vernacular Press of Upper India.